[redacted]

M - 2322

Must Remain in Transcription Room

Thursday - November 8, 1973

Lunch / Barn

MR. NYLAND: So, I hope you don't - - ah - try to -- ah - don't find these lunches too monotonous. I hope that you come because you want to come. Not because it's habit, or because you think that I will be pleased. Do you work during the week? It's interesting I got a little -- no -- long letter from Denmark this morning. Someone who had been in the group? and traveled around a great deal, finally settling down in Denmark, somehow or other. He's busy. He was really so busy although he had forgotten a little bit about work Now he's starting again; and he says he's working on week ends. (laughter). So, I hope you are not in that kind of a boat. We work day and night, don't we? Any questions that you have in mind that you would like to discuss. . .

"Mr. Nyland?"

MR. NYLAND: Yah.

Vinheim: Peter ~~Herdin (?)~~ Heim said something at one of the meetings Tuesday, in the City, that struck me. He told a person to try to notice what it was in themselves that stops their effort. So that they could begin to recognize what their enemy was. And. . .and in trying to look at myself, I. . . I notice that I make efforts, and sometimes there's a result, and sometimes there isn't. But always there seems to be a point at beyond which I don't let the effort go. It's...it's like uh...it's like the boy in Meetings with Remarkable Men with the circle drawn around him. You know, it's just a circle in the dust, but somehow he can't get beyond that. And I feel like I'm repeating myself in the same circle of experience, And what I really want is somethink beyond that.

MR. NYLAND: Now is Peter here?

: No

MR. NYLAND: No Peter! So he can't answer you. I remember when he gave that answer, and my question would be, "Well, supposing you do find at a certain time, what is obstructing. Can you get around it?" And you are in the same difficulty. Moreover, sometimes it's extremely difficult to know where the different things come from which are objectionable, or which are an obstacle in that way. Because you can say it is a certain state of unconsciousness that happens to be just a feeling, or ... a thought that happens to come to you, but you don't know where it comes from. Because many thoughts cannot be traced at all -- they are very accidental. And they are many times dependent on the state in which one is, physically.

Or it may be that when you are working, something of the outside is observed by you also, and that requires attention, and because of that you don't send it to your attempt to Work. I think it is not necessary to consider it like a circle. I think if you feel that there is an obstacle, I think you have a chance to get across it, or around it, or be quiet within the circle, and then take a jump across the obstacle. It all depends on what one's wish is at that time.

Now, one makes attempts, and the energy for the wish usually runs out after a little while, because there's only so much, and not enough. Then you run up against a difficulty, and you stop. Whatever the difficulties may be, the introduction of something else which is heterogenous compared to your attempts for consciousness; and the solution is not simply solved by seeing what it is that obstructs. The solution is in finding how much energy there is within you that actually wants to continue. So that the problem is not the obstacle outside.

The problem is that what you are. So you come to the conclusion that that what you want to do regarding Work is obstructed by something that is within you, not the outside, not even the impressions which reach you from the outside, although they do obstruct. The real thing is within oneself. And there is a realization that when one wishes to Work there is always that kind of a conflict which many times takes place even if you don't Work.

There are two contradictory forces. A man has a dual nature. And he is between two different influences; one we call "heaven", the other we call "hell." Sometimes we say the possibility of Consciousness and Conscience, and the other is ordinary unconscious state. That kind of a conflict can be determined; why it is that way. And usually you can find it in a conflict between your mind and your feeling. That is, a relation of anything that obstructs within oneself, that you don't wish to Work, is really that sometimes mentally you would say "I ought to", and with your feeling you say "but I cannot do it." But sometimes it is the other way around. And it is this conflict between mind and feeling that usually obstructs a person in any kind of a Work attempt he wants to make.

Obviously the solution is that both mind and feeling should be simultaneously engaged in Work itself. Then you have the energy from one, and from the other which are additive. And the ability then to have the motivation which gives you a certain power in the form of kinetic energy; that is, there is something that is set in motion, and will continue in that motion because of the energies which are then combined. This is the requirement for Work.

If you want to Work, if there is a thought about Work, you have to have the wish. If there is only wish and it is vague, and what you want to do,

or there are obstructions already in your mind objecting to it, you won't Work either. But if there is within you a desire for wanting to Work, mentally expressed, and also emotionally expressed, you will be able to Work, up to the point where the energy available for it is used up. That is in the beginning the result that all of us experience.

The way out, is of course, to have as much energy as possible. Also the conditions surrounding one not to be too much, so that they don't detract. For oneself the state of simplicity, of coming to oneself at a good time when there is still the possibility of directing energies. And in the last instance, while one Works, to make energy available. This is a difficult problem. But I say it is really the second step.

If I Work and I use feeling and mind for it, then there has to be also a relationship where I am in contact with that what could give me a direct result, leading to me, as if coming from above, feeding me. Now that concept you have to understand. Sometimes it's called "God allowing me to Work." Sometimes it is a wish for an "I" to be full grown. Sometimes it is an emotional state in which the totality of my personality becomes engaged.

All Three require an openness on my part to receive whatever there is as that kind of energy outside of me, and turning in to me. And that is the process that should take place when one Works and wants to continue to Work, that during the time that the energy which is owned by oneself is used up there is a constant flow of energy which replenishes the energy which is used up.

You understand that? Don't look too much at it as if it is the...as if it is a cause of obstacles. It's always within you.

Vivi Woods: Thank you.

MR. NYLAND: To make a comparison to this circle that is not drawn by the little boy himself. It is drawn by the outside world, which we don't know. To some extent it is drawn by the boy's karma.

: All right.

MR. NYLAND: Yah.

Donna Gaddis: This is Donna. For the past few weeks, I've been going through a... a lot of internal kind of churning, and upheaval. And uh... and I feel very open and I think oversensitive to things that are happening outside, and inside also. And... and I see that it really affects Work of course, and sometimes it makes my wish very intense. And then when I Work from there my efforts are... the results are very clear and strong, but... sometimes it's just devastating. I mean this condition that... my question is, is there some way that I can get into a more balanced, or even place, or is that desirable; and should I instead just let it happen?

MR. NYLAND: Do you consider it desirable from your own standpoint?

Donna GADDIS: When it helps me with Work, but when I'm just devastated, uh...

MR. NYLAND: No, no. That if such a condition exists, do you think it would be useful if it didn't exist? Devastations included? Donna: I don't know. MR. NYLAND: You have to settle that first. Because when we get used to the sinus curve which goes up and down, and when you see it happen, you may say that is the way it is, naturally; and I really don't want to change it. That is, I'm affected sometimes in the right way --I can Work. At other times I am not in that state, and I cannot Work. When I compare the positive one-- when I Work, with the negative, I could call the negative state "devastating." If the difference is between that what is the elation of Work, and the absence of Work, is very great, then I say that I'm a little bit in an upheaval, or not as much in equilibrium as I would

like to be. You have to make up your mind about how you want to have your life. If you want it on an even keel, you have to understand why it is high and why it is low.

German's "When a person is emotional, he sometimes goes way up to the sky and sometimes way down in the depths. " "That which is in Heaven and makes him joyful; and that what belongs to death and makes him sad." It is a sinus curve; it's not a clear curve. It sometimes goes up; comes down very slowly; and may not go up for a long time again. And the periods of Work - simply if I want to look at my day - is not at all indicated that there are certain definite ways where it is up, and definite states where it is down. But in a very general day -- general way, if I relate the experience of the day I can come more or less to what I call the sinus curve this up, and this down state. Now if I don't like the up, because it engages me also emotionally too much, and I cannot Work. And if I don't like the below state, where I am, as you say, in a devastating state, I have to see if the height of each curve can be reduced. You see that picture?

Donna: Umhum.

Mr. N. When you go up on this curve, there is a point where you start, and a point where the maximum, or really what we call optimum is reached. When you start, there is very little Work. When there is the optimum, there is also little Work. In the beginning there is no energy; at the optimum there is too much energy going in an unconscious state. In between there is a possibility of an equilibrium between what I can do, and what will be allowed by my state. It is a point in which there is a division of energy going in a certain quantity to maintain the unconscious state, and other energy which can go into the state

of a wish to become conscious. That is somewhere let's say halfway up the hill. The same is true when I come down from the optimum on the other side of the sinus curve.

Also at a certain point there is a possibility of matching that what is my wish with the possibility of the surrounding allowing me. At the time when I see ~~I see~~ when this happens, that is, when I am actually aware of the processes taking place; when I see that I become engaged in a positive way by a great deal of enjoyment which may be ahead of me - not as yet. It still may be possible that I to some extent can become aware. But when I see that the emotions are taking over, I cannot Work. At the point where I can see that I am losing it, I try to reduce the amount of energy going into an emotional state a little less. I want to straighten out that optimum so that it comes a little closer to the horizontal line. I want to do that by first saying "why should so much go into this emotional state in which I got lost, and why shouldn't I ~~be drifted~~ divert it in the direction of wanting to wake up?" When I wish to wake up in that process, I hold on to what I have, ~~and~~ I reduce what I am doing; I see that the energy which I want to spend for a Conscious state is more efficiently used. And this is the way I study myself. I see myself go up and down. I know that I got lost one way or the other -- above or below. I want to stay as close to an equilibrium without having too many ups and downs. Or the ups and downs not too intense-- not too much.

I regulate energy for myself by the means of behaving. If the behaviour is under my control -- let's say in the form of doing things in a certain way at a certain level, I can change them and spend less energy for the same kind

of a thing but at a slower pace. If I catch myself in talking, and the thoughts are tumbling out of my mouth, I can regulate it by starting to talk slower. If I see that I become engaged with my eyes in that what is esthetically of value, I can regulate the concentration of that kind of energy flowing to the object I am observing. Then I can, in that regulation, see that that what is happening under control of something within myself can then be observed as the particular behavior form of my physical body. Do you understand what I mean?

Donna: Yes.

MR. NYLAND: Think about it. How you can regulate in your day, your different attempts in your - _____? - so that your working attempts come under the control of something that at the present time you don't know. It may be your "I". It may be actually something that starts to order the energy to go in one direction or another. And maybe it is not your "I." Maybe it is the result of the general state of yourself in which there is more combination of all the different activities: physical, emotional and intellectually put together. All right? Try to think about it. ~~It's~~ That's a good question.

Richard Cohen: Mr. Nyland?

MR. NYLAND: Yah.

Richard Cohen: Could you say a little more about the passage Andrea read last night from Remarkable Men? I don't - - -

MR NYLAND: That should come from ~~Joan~~ John ... where is ~~Joan~~ John? It's all right - - even I can call you ~~Joan~~ John for a little while.

~~Joan~~ John Osher: Mr. Nyland?

MR. NYLAND: Yah.

John Osher: The question does come from me too.

MR. NYLAND: Yeah, I think it was a question I left open, didn't I! Andrea . . . here?

Andrea Asti: Yes.

MR. NYLAND: Do you remember, or do you know, what it might mean?

Andrea : Yea. ummm..

MR. NYLAND: And when we start to talk about being conscientious in your daily behavior, that you feel that it was misinterpretation?

Andrea Asti: Yes.

MR. NYLAND: The two things in one's life, Richard . One is an unconscious state in which energy is spent for certain purposes. The most efficient use of such energies is by the combination of the three centers to the extent that they actually can be combined. We simply say that that what we want to do, we do as well as we can. By saying "as well as we can" it means that the mind and the feeling and the physical behavior all contribute to the final result. And that that what I am as personality is as much in equilibrium as I can be.

That includes ordinary conscientiousness in which my feeling for that what I want to do is that I want to do it as well as I can; that my intellect enters as —— to be as intelligent as I can be about it. And that the physical behavior is simply an indication of my dexterity and nimbleness.

I call it conscientious because that is really of the three centers which plays the most important part. Because I can say that when it is done conscientiously one can still quibble about the outcome -- that it is not intellectually correct, or that physically I was not able to do it. But the Conscience

that went into it, simply means it went up to the limit of my ability to give myself into that attempt. Then it becomes justified from my standpoint, even if there may be criticism from the outside world. So that is why we say conscientious. We don't say conscious. Now this is an unconscious state in which I use whatever is available for the purpose I have in mind.

The question of Consciousness in our sense of the word, is a relationship of the degree of unconsciousness toward the possibility of Consciousness in the sense of Gurdjieff. When I say," I want to be Conscious about that, and also Conscientious," I mean that the depth of my attempt is measured by my capacity for actually doing it. So that then, in that attempt, and the attempt of becoming Conscientious about my Work, is really that I feel that regardless of the difficulties which are put in my way, and sometimes that the mind does not want to get along with it so entirely, and where I have maybe even the difficulty in dexterity that my Conscience is determined by the amount that I actually want to do regarding this wish on the part of myself to become more full grown.

So the measurement is not then the horizontal one, but it is the vertical one. And the degree of Conscience and the degree of Consciousness is really... (and conscientiousness)...is really that I must measure myself to whatever I now wish in regard of that what I actually know I ought to be capable of. The reason why there is a variation in that wish is caused by many things belonging to my personal life. The way I am attracted to the Earth; the way I am in general we say, subjective or unconscious, and also partly my desire to hold on to that what is unconscious that I don't as yet want to

give up. It is partly that I am afraid of living somewhere where I don't feel at home when I cut loose from the different things with which I am at home and where I have no fear. And to the amount now that I dare to cut that what binds me, or I go against the desires of my unconscious state in a variety of the different terms (senses?) - it doesn't matter which; to the degree that I am willing to give up and yield and devote myself in a Conscientious manner as we now mean it - to that degree I am entitled to receive certain credits as a form of a result which then is measured out to me - also in the form of a growth of the Kesdjanian body.

You see?

I fight against the difficulties which are in my way. To the extent that I, in the first place understand the difficulties - to that extent I can be free. To the extent that I don't understand them - that I cannot be free - because of my misunderstanding or not understanding - to that degree I remain bound. To the degree that I wish to be free I will fight. When I'm convinced that I ought to be free, the question of the degree of fighting is determined by my Conscience.

Richard: Is that what he means by the friction between the Conscience?

MR. NYLAND: Yes, it is constantly caused, not when it is fairly easy, I can give it up. There are certain things that are not as easy to give up, and certain things that are unsurmountable at that time.

You see that?

Richard: Yes sir.

MR. NYLAND: Relating it to what Vin (~~Owen?~~) said - this question of the mind and the feeling - the conflict ~~country~~ between the two. It's always determined by that kind of a friction between them. If my feeling is worth more than

the thoughts in my mind, I can overcome them. If the feeling is of a certain character, and emotionally involved it may have an equivalent value for a certain number of thoughts which although I would like to get rid of them, still adhere to me. That is the fight. To the extent that I can make inroads from my emotions into my mind, to that extent I will have friction. And the force which is produced by the desire on my part to wish to Work, or to wish to grow up, is determined by the concept I have in my emotions, of that what I really wish. That what is most desirable for me is always that I want to become free. To the extent that that freedom predominates even in the sense of devotion - to that extent I'm willing to give up practically everything that is in the way.

All Right?

Jean Sharp: Mr. Nyland?

MR. NYLAND: Think about it a little bit. It's a very important question. Ya.

Jean Sharp: Two weeks ago I had a question about self-remembering and observation. And one of the answers - one of the things that was spoken about was that - - - uh - - - Work can take place or can occur. And - - - uh - - - one of the things that was mentioned was that - - - uh - - - Shelley shall we say that she knew that she was unconscious then. And it really struck me that I hadn't really believed that before. And so the attempts I was making after that had to do with — in my mind there was very clearly the thought that everything I do is unconscious, and because of that thought, and because of the desire in me to Work, somehow the state that I experienced was not - - - it was as if something in me woke up and the form became seen or transparent

somehow, or - - - I don't know how to explain exactly except - - - except that thinking about it I thought that something within me had woken up - had waked up somehow, and that it hadn't been awake before - - - uh - -

MR. NYLAND: Well, it is possible.

When you use the word "self-remembering", — from the state of self-remembering you said one could Work. It is not entirely clear. Self-remembering is an activity which is already directed towards the wish to wake up.

Jean : Yes

MR. NYLAND: So of course it becomes identical. It all depends on what you understand by the "Self". If the Self is the realization of that what you really are, and that you wish to remember that - - - then that fact of wishing to remember that Self will have an influence on you sufficiently to wish to go towards that Self. If you want to uncover what you are in reality, that what is for you at moments of realizations the highest that you can conceive of and the deepest that you can become emotionally involved in; that is really that what is fundamental of ~~one's self~~ oneself, — we call magnetic center. That is the voice of God or Life par excellence that what is one's life as it is, if possible, conceivable as something that exists without the form.

That really gives the motivation for a man to want to find out if that actually could lead to the freedom that he wants to obtain. And the whole process of wanting to Work on oneself is simply that every time I do make an effort for Work and accept myself as I am, and introduce impartiality, and introduce whatever I understand of the concept of a moment, all of that

is to the good regarding the possibility of growing away from my bondage, or gradually loosening up the bondage so that I can then be free to go away.

Now when you say, regarding something that happens within you which is different, or that what gives you a feeling as if something is breaking up within you that is separating out -- all of that can still be explained in a deep emotional state. If I have within myself the desire to pray, and then in the presence of what I believe God to be, or wishing Him to come to me to look at me, I also have a division within myself. — part is used for prayer, — part is used for me sitting, maybe in a kneeling position. There is already that kind of a division, because I don't pray with the totality of myself.

There are certain things that have to be maintained the way it is as a body and whatever is the requirement of the maintenance of life. But I can make that as intense as I can by a posture, by wanting to bend down, by a wish to use words in a certain way, and to put into the words my actual feeling of wishing to come in close contact with that what is higher than I am. Then of course there is more realization of certain things combining for one aim. And the more it can be unified, the closer I would come to the possibility of actually realizing the existence of God, or hoping at least that if He is there since He looks at me.

All of this does require that one is towards ~~one's self~~ oneself, free to ~~loose~~ lose whatever is now in the way, and that the bondage regarding ~~one's self~~ oneself has to be sacrificed or that what I am as being bound has to be sacrificed for the purpose of being free from it. So I don't see how you can do these kind of things without intensly wishing to become observant with impartiality regarding ~~one's self~~ oneself. And simply the experience of something that is as it were breaking

up or separate from you, does not mean as yet that either one or the other is free from each other. Do you understand what I mean?

Jean : There is a desire in me to see . . .

MR. NYLAND: The desire is all right, but the actuality, the desire can be there but the desire itself, unless it is changed into the experience, still will remain a desire. Yielding to God and prayer is not fusion.

Jean : But Mr. Nyland, I thought that was an experience. . .

MR. NYLAND: It is an experience. I don't doubt it. The question of the experience is what is the value for me for my future.

It is sometimes difficult to talk about emotional states, particularly when they are excellent, and very strange -- not experienced before -- something that is new, and that it has a certain coloration which you would like to say that is a result of Work, and then interpreting it as Work itself.

I don't want to argue about any of such states because I say anything that happens like that as a result of a wish to Work, even if Work is not there, is already sufficient to till the soil. Afterwards it may yield more fruit than at the present time it does. But it always has to be fruit in the sense of freedom from that what I am now. And that is why I keep on hammering about impartiality.

Say it a little differently. If God came at that time and He would say, "Come with me," would you go? That is how you have to look at these emotional states. And I'm so afraid that when one has a deep emotion, maybe as a result of natural phenomena that you look at, or esthetic value, or certain ethics that is there, or a certain combination within yourself of reaching more

understanding. To what extent are you attached to it? Could you let it go? It does become for a moment your property, but do you want to hold on to it, or do you want to say "~~Dear~~ Here God, here it is." or "this is me. Take me. I've no further interest in myself."

The question of losing one's life always comes up and unless I'm willing to lose it, to give everything that I do have, knowing that it has no particular value in relation to that what is of more importance, - and that I ~~could~~ call my inner life and the beginning of my soul. A soul will never be free from me unless I'm willing to give myself up to the soul.

Jean: I understand.

All right. So I'm not arguing. I'm only telling you to investigate for yourself to what extent you are impartial to the deep emotional experience you have? Will we let it go?

Jean : Yes

MR. NYLAND: All right. At the same time I say, keep on Working.

(long pause)

MR. NYLAND: Not all questions have to be that deep.

~~Ethyl~~ Ethel Hemsi: Mr. Nyland, This is ~~Ethyl~~ Ethel

MR NYLAND: Yes, ~~Ethyl~~ Ethel.

~~Ethyl~~ Ethel Hemsi: Last night I was hearing to different questions, two different types of answers, which I thought both applied to me - - uh - - I heard that one should Work only when the wish is there not because one thinks one should Work, and I thought that applied very strongly to me. And then I was hearing that one should keep making attempts, and try to get to that wish if you think of Work, to make an attempt and in that way try to get to the

wish by making attempts over and over again, and I felt that that applied to me also. And I don't know how to recognize which applies to me.

MR. NYLAND: At what time when you keep on making the wish is the life out of it?

Ethyl Ethel: Pardon me?

MR. NYLAND: You want to make the wish, you want to Work, you want to keep at it. At what time do you lose really the life-giving force of that wish?

Ethyl Ethel: I think it depends on how strong my wish is.

MY NYLAND: Yes. That's right. It may start at a certain height, but if you continue to use up the energy, even if represented by the height, it will go down. That's a very definite law which exists on Earth. You can wish continuously, and I assume now that one keeps on saying "I wish, I wish, I wish ... I want to Work, I want to Work." At what time does it become monotonous. At what time is it to use the word last night does it become mechanical? You see that's what instigated that particular question. Only Work when you wish to - so on the one hand the wish to continue to find out that you have the real wish for Work is worthwhile when you have that energy and wanting to overcome or want to find out what prevents you. But if you don't find it, and as I say, it has become mechanical, there's no use continuing.

Who asked the question? Who was it last night?

(ans "Patty")

Patty - - - is she here?

(ans "no")

Oh, I see.

Does that explain it, Ethel Ethyl?

Ethyl Ethel : I think so

MR. NYLAND: And still it is true that only - - -

Ethyl Ethel : There are times when I - - - I think - - - there are time that I can't accept that I don't wish to Work.

MR. NYLAND: That's right! That's why you keep on going. And I hope you find out that you really cannot wish. And then you will stop. But if there is not that kind of a brake on it, you will continue with a certain mementum, hoping for the best. And it may never come. But you find out. After all, it is always the kind of a try, any kind of an attempt you make that you see how the result is going to be, which you imagine to be in a certain way. When it doesn't live up to that kind of a result you're disappointed. You try it the next day, and the next day, and so forth. Either you reach it or you give up.

[redacted] Ethel is that - - - is that all right?

MR. NYLAND: Yes.

Always avoid the word "should". Either you can or you cannot. "Should" is based on the expectation that you can, and sometimes you cannot at all. "Should" is based on what you think subjectively about yourself. After all the attempts that one makes is really instigated by something that is in the beginning not subjective.

It is the desire of the totality of life to wish all life to be united. That causes that what is now divided as a law of involution to return to itself as evolution. Philosophically simply one says "The involutionary law must have an evolutionary law in order to keep in existence." Religiously it is like God representing all life, wishing all life to become all life in the ~~sense~~

sense of omnipresence. So my wish for wanting to become free is instigated by God via my magnetic center.

Now, while he changes, you can think about that.

(turn tape over)

It's really a terrible thing you know, when one comes to the realization that we are so much bound. Because that is something you don't want to accept. All the freedom you have when you were born gradually disappears and you don't know it. Because you make your adjustments in sleep. And you fall more and more asleep, and become more and more mechanical the further you go away from the center of your magnetic center as in the beginning.

When Gurdjieff talks about His Endlessness creating involutionarily certain forms of life or different kinds of entities, and going away from the Sun Absolute, he indicates that as soon as it's already the division of three, that there is more mechanicality. And the further one goes away from this center of the universe, to use that as a symbolic term, the more mechanicality seems to appear. The less influence there is of God Himself. The less recognition there is of God even existing.

And expressing it in terminology of so many laws, the increase from 3 to 6 to 12 - 24 - 48 - that's where we are - and 96 which is really the animal kingdom. And all of it means an increase in unconsciousness; and going up the scale, a decrease of that. Coming from it, it is an increase in heaviness; coming from there it means a deepening of sleep. Going up towards it, it means a lighter of density. Or going from here to the center it means a gradual awakening. We call it simply positive absolute and negative absolute. But the negative absolute is not reached, because the involutionary law is still operative.

Relating it to a man on Earth he is a product of the involutionary law, and his particular properties are determined by the distance he is away from the center of all things. All the concepts which belong to the center itself as God in an Absolute sense and which we simply call the omni- the omni-equivalence is already the first step of a division of God himself into 3 parts, in which then the discussion of time and space and that what is reality is described. This is a remnant which stays with each creature as created at different points of the universe.

This is still the remnant within each human being when that what is magnetic center tries to understand what is space and what is time for himself. And that what is his own reality. And the realization of those three together build up gradually within a man a very definite desire to understand more and more about what actually is the universe as a whole. The more you see yourself as part of all of that, the clearer it will come ... come to you, what is really a necessity for Work. And in what direction Work should take place. I don't want to go too far in detail about that. Because you have to think about it yourself. What is the omni of a concept in relation to impartiality? What is it in relation to simultaneity? And to what extent it is within ones self to utilize energies which are latent for that purpose of a development, of the development of a concept of impartiality. And how can we reach the actuality of a concept of a moment.

Space and time are very important concepts. Try to conceive of them. See what it must mean when certain things as concepts become endless, spaceless. If you want to think about it, it's interesting. Because you always will come back also to the division between your mind and your feeling.

But we don't philosophize on Thursday, do we?

Ibbie Kenna
~~Evie~~ : Mr. Nyland, this is Ibbie.

MR. NYLAND: Who?

Ibbie Kenna: "~~Evie~~" Ibbie.

MR. NYLAND: Yah.

~~Evie~~ Ibbie: I've been thinking about something for a couple of weeks and I haven't got a clue to it yet. It has to do with the question of digestion of uh. uh. some kind of food that one gets when one Works. Uh I've been thinking about it, not just because of myself, but because of other people also. And what I'm wondering is, uh uh what can I do for myself, and that I feel that I've taken in this kind of food, how do I help to digest that for myself, and also is there a way to help other people with that same thing?

MR. NYLAND: Is it all centered about gesture, you say?

~~Evie~~ Ibbie: Digestion.

MR. NYLAND: Digesting?

~~Evie~~ Ibbie: Yes.

MR. NYLAND: What will you digest?

~~Evie~~ Ibbie: ~~Some~~ The kind of food that you take in, in Work...

MR. NYLAND: Yah. Now,

~~Evie~~ Ibbie: Or any kind of a...

MR NYLAND: Now what is the problem? I don't see your question yet. Digesting process means there is food which is used up for a definite purpose, usually the construction of something else that is based on the extraction from that what is food, such material which is useful for the building of that ...

Ibbie : Is there a way to speed that up?

MR. NYLAND: Of course there is. Any form of a reaction chemically expressed always can be changed, dependent on the conditions which are surrounding it, and the particular, sometimes you call it a privacy that kind of a chemical reaction, or a chemical action. It can be changed in chemistry by temperature and by pressure which both determine the volume in which it is taking place. And there is a definite relationship between these ~~four~~ two - these three, in any chemical reaction. Translated psychologically, it means that ~~that~~ what I wish with great intensity is like a pressure. ~~is like a pressure.~~ That what I bring about as what is necessary for the accomplishment of a digestion of a higher form is the quantity. And that what I do within the framework of my own ability becomes the volume of my operation.

Therefore if I honestly and sincerely wish to Work I pay attention to it with as much energy as I want to devote to it in order to bring this digestive process up to a certain, I call it now, a pressure of wishing to Work. But when I actually want to speed up the reaction I want to introduce much more of a wish which has an aim of an accomplishing something in a shorter time. And that what I actually want to introduce for any kind of a reaction of that kind is called a catalyzer which then means that it speeds up the reaction which is taking place under normal conditions in a certain time length, now to be reduced in a shorter time because of the presence of such a catalyzer. The catalyzer is always objectivity. In the presence of an objective something that is constantly present to any kind of an activity I'm engaged in, the activity itself is speeded up, partly because that what causes a catalyzer to function is either to connect with the quality or with the quantity of the material which is there,

and when finally the reaction is over, the catalyzer still exists as it is without being harmed.

Life of God enters into a man; man uses that life as a force for himself to see that that what is the reaction leading to the possible freedom of himself from the form in which he appears in such a way that then when finally the form has been dissolved life itself is still untouched and capable of joining again with God himself.

You understand these concepts? There is no question about how to speed up any form of digesting. If there is enough food, if the food is to begin with sufficiently palatable, if there is nourishment in it, all I have to do is eat it.

I eat when a reaction is taking place which means the ingredients which I have in the form of knowledge and feeling are put to the test of trying to combine with each other and then give me an experience of life. That is the meaning of Work. As a result I will have an understanding which is an end product; as a result I will have an insight which is an end product; as a result I will have an ability which I did not have before which is the end product. These three end products for me constitute the level of a being which has eaten food and has digested it and has come to a different level because of the intake which has been changed over into a new form of life.

Maybe I use too many words at the present time, but I hope you can continue to think about these kinds of concepts. Let it become clear to you what actually is taking place when a man is Working. He is engaged in trying to understand the state in which he is and the level of his being as it is. And the way his three different centers are functioning and have led up to the point where he now continues if he can in the way he has been and where

he has a choice to continue in the way where he came from and by, I call it extrapolation to imagine how he ought to be when he continues to remain unconscious. But it is at that point where he can take in food of a certain kind which directs him and might help him to go in a different direction so that it is not an extrapolation, but it becomes an actual choice, not any longer based on what were the principles involved in his past, but that now his future is determined by the conversion machine at the present time which is now starting to functioning to digest the food he has taken in. When he takes that in, his future is different.

There is no question about anyone ~~else~~ who is Working: he becomes a different kind of a man. He deposits sometimes I say, certain things in the bank of his own conscience. Without being able to use it as yet he is at least he is worth much more than before, because before he just squandered his energies. And he didn't amount to very much maybe, than only a little bit of something that you call respect (respect)? in life. But the rest was flowing down the gutter. When a man is actually engaged in digesting what is given to him and he considers it valuable, he will extract every last farthing out of it. So that then whatever is thrown away has served its purpose and is of no more value.

All experiences are judged from that kind of a basis. All that I want to do is to see that I actually understand what is the experience and the value of it. And for that I have to have a certain amount of measurement to be able to say "this is a good experience and that isn't." This is where of course, this question of impartiality has to come in because I have no judgement if I cannot be impartial.

Digesting process is really totally this whole affair of wanting to Work

to take in food in the form of something that is prescribed and then to mix it up within oneself

on oneself and make your own food out of it, and then eat it yourself, and see what you can digest from it. And to see actually if you can become the cook, and the person who comes as a customer who wants to eat, and the judgement that can be given to you after you have eaten, to see in what kind of a state you are then.

All right, ~~Evie~~ 1661e?

1661e : Yes, thank you.

Barbara Miao : Mr. Nyland?

MR. NYLAND: Ya --- who?

Barbara Miao: Barbara.

MR. NYLAND: Yes, Barbara.

Barbara Miao : I have this problem for the last 5 or 6 years, already. That is, I keep on going back and forth to extremes.

MR. NYLAND: Ya. You have to put on the brakes. I talked about the sinus curve. When you see when you go to the extreme, hold on. Don't. You must tell yourself "I don't want it." You have to be in control of a certain action very much the same way that you can be in control of what you wish to eat. You have to select the friends you deal with. You have to see if that what affects you from the outside world you wish to let penetrate or not. You have to have enough strength to say I go only so far and not further.

Barbara Miao: I did that, Mr. Nyland.

MR. NYLAND: Good.

Barbara Miao : Each time I tried to find a cause for going down, why I went down to such a low level.

MR. NYLAND: Then you went too far.

Barbara: And I tried to stop.

MR. NYLAND: No, it isn't. If you can stop yourself going up you can also stop yourself going down. It's a question of brakes. When you go up you give it more gas; when you go down you have to use the brakes. Both are within your means.

Barbara: Now I don't seem to be so intense, but instead the periods of going up and down last much longer than before. Before, I would say, intense up and intense down. ~~But~~ and now it's going up and down, but it seems to be so long -- sometimes I --

MR. NYLAND: So much the easier it is to stop. If there is that much control already that the period of going up and the period of going down is slowed, you have much more chance to stop it. Try at certain times, Barbara, when you are in any of those states to do the opposite. You're angry, change it into a joyful expression to someone. Say "how lovely is this." You're still angry within but you make something of yourself act in accordance with what you wish to do with your body. Reversely, if you are in a very joyous state, try to think of all the people who died in Viet Nam. Barbara, it's always a question of understanding this Earth. There are two laws: one is positive and the other is negative. The negative is a negation of the positivity. If one can see that the positivity is the only existence and the other is only the absence.

You can understand why there is darkness and why there is light. Darkness is no reality. Light is. Therefore if you consider it still as two opposing forces which are equal, you are wrong. The state of anxiety, the state of anger, the state of jealousy, have no value in comparison to the

positive elements of caring, kindness, consideration and such. Look at your life, that it is a day -- think of the night. At night, think of the day. Then determine what actually has the value of realization of your experience. On that basis you will prefer one or the other.

As I say, in the midst of any kind of experience, do the opposite. You are angry, you feel like hitting someone -- you change -- you go over and shake hands. Do it! It's not a question of theory.

You understand what I mean?

Barbara : Yes I do.

MR. NYLAND: All right, you want to eat a piece of candy; don't eat it, give it to someone else. You go up to a person with you fist, you know, and as you come to, you put your hand on his shoulder. Stupid things like that, but that's exactly what I mean. Because that arrests you. That makes you realize that there is a possibility of really changing yourself completely -- that you are not bound, and you need not be bound.

You will be bound by something that attracts you. But you cannot be bound by anything that throws you away, that repels. But try it in small things, Barbara. Where there is not too much involved. That's why animals happen to exist. That is why plants happen to exist. When a person is three centered he has a right to do something to the two-centered without violating their rights. And do something to a one-centered being. That is your right. Because you happen to be three centered. But you cannot do it with an equality of three centers. You cannot affect someone else for your benefit. It makes sense doesn't it?

Barbara Miao: Yes, it does.

MR. NYLAND: Ya. In theory it is right. Do it. In small things. When you

cannot do it in that kind of realization of yourself in connection with that kind of experience, you build your own life within yourself by the creation of something you write down, something you talk to, to yourself within your own realm. Sometimes it takes place only in your own essential chamber. Then go out into the world and test out what you have learned. If the process is slowing down, say "thank God it is slowing down." Some days it will both be there.

All right?

Don't try to hang on too long to conditions that have existed. They have a certain time length of attraction, and a time life of being there, and being joined with it. But then there is sometimes the point at which you say "finished". And let it go.

All right?

Barbara Mias : Yes, Sir.

MR. NYLAND: Talk about your Work. What have you been doing? How often have you got into the hair of someone? How often have you washed dishes? What have you been doing in any kind of construction work, or your activity, anything that you would want to do, and where it didn't go right, and where was your temper? TAlk about that. How often did you think about Work during the day, and this morning, since you got up? Huh? Do you agree with mixing energy? Huh? Have you turned out many lamps already? What has been your responsibility today so far? I can continue, you know. What have you done for other people this morning? Where have your thoughts been? For yourself? For your children? For your friends? For your enemies? Where have they been? What have been the impressions on you this morning? How did you

digest such impressions? Was it monotonous? Was it just a little different? Was it adventurous? Did you have accidents? Near accidents? Did you have thoughts about other people that you didn't like this and that, or -- that you made up your mind you're going to do such a thing as writing a letter to your Father? You know what I mean? You have to be alive, don't you. Where is it when it comes out in a wish to Work.

It's not that I expect you really to talk -- perhaps what I would like you to be at the present time when we talk, is to be open, to take in all the stupid nonsense I'm telling you. So that you can really see, is there value in it for you? Because it doesn't help -- it doesn't help you if I say it has value to me. I can talk many times about the different things of course that engage me, that I'm interested in. And to some extent I can make it a little palatable. But then when you eat, where does it give you a stomach or pain in the stomach or digestable? Do you keep it in your mouth too long before you swallow it?

All the characteristics of yourself should come out when you are listening to a meeting. All the different chances you have in seeing what you are in relation to other people. All the different thoughts that come to your mind when you look at someone else and associations bring up all kind of previous experiences. The thought processes for yourself, as you sit, as you look, as you think, as this and that impresses you, and something else doesn't, your feeling about liking or disliking of others, of being interested and wanting to digest certain things that come to your brain. And where your brain gets stuck, and when you have to do something with the brain, when you want to do it

starts to steam, because it gets hot. That is another reaction that takes place: it gets hot by itself.

It's interesting, you see. There are two kinds of different forms of reaction: exotherm and endotherm. One requires heat, friction; the other is giving it off, exuding it. Differences in volume where it goes from one place to another. Sometimes it's the other way. All kinds of things that are contracting in life. And they come in on you because you are susceptible to them.

If the sun goes away -- you are driving a car -- it has been dark, and where is the sun? What feeling do you have? What kind of thoughts are connected with it. When you are driving the car, are you different when you are in the sun driving, or when you see only a little vague mist? How much do you want to be open to such conditions affecting you? Where is your private life ending, and where does your ordinary personal life begin? And where does your personal life end; and where does your professional life start?

And then there is Work. And then you think about it, and you don't want to come to any conclusion. You -- you soak in.

Carolyn Kehrli: Mr. Nyland?

MR. NYLAND: It would be wonderful if we give you a task right after lunch, if you go, and make cartwheels, you know, and roll down the hill. Ya!

Carolyn Kehrli: It's Carolyn.

MR. NYLAND: Yes.

Carolyn Kehrli: I have a question about something I've noticed within myself. And I don't know what it is or, if it's particularly valuable. But it seems to be as a result of being emotionally touched by Work or by a particular atmosphere that there's something in me that's very quiet

and calm, and I noticed last Sunday when I was getting the lunch out, and the broccoli wasn't getting done and I was really in my physical self sort of anxious and tense that there was something in me totally calm through that, sort of like separate. It's almost _____ (as a difficult place?) --- close to this. I have this _____ (for that particular way?) ??

MR. NYLAND: Can you imagine -- uh -- what we call the three phases of matter: solid, liquid and gas? Can you imagine them being together or rather when the solidity is within, that there is liquid as the next layer and gas as the second layer? Can you imagine a body to be like that? Where the atmosphere is the gas used for the vapor substance, where the liquidity is noticeable in the form of activity? And where there is something within which is really not moved very much, but is solid?

Carolyn Kehrli: Yes.

MR. NYLAND: So when I'm affected by a variety of different things outside which I translate within myself, sometimes they reach one place, and sometimes another. And many times there is a very quiet place within myself which is not affected by any activity on the outside. It is that way.

Carolyn Kehrli: What is that? Is it --

MR. NYLAND: No. It varies -- it varies -- the face between the solid and the liquid changes from a little bit more solid - a little less liquid - to a little less solid and a little more liquid. It vibrates. It's not always the same. It depends on the temperature of my life -- how I live it.

Carolyn : Is it just a natural property of one's self?

MR. NYLAND: I think it is -- not perhaps so natural. I think it is affected by psychological influences. But nevertheless it finds an expression in that what I call the totality of my matter. The matter for a man on Earth is that kind of three-foldness of solid, liquid or vapor. That is the realm of the density he can perceive. When I go out of that range, it is as if I go out of the range of my own tonality, the tonality is my octave which is of course between the two do's. But when I consider that as a form of light in which there is a change from one to the other, from red to violet, then I can imagine that there is something else existing like infra red; and on the other side like ultra violet.

It's the same with a human being. I have solidity, but within the solidity there is a kernel which is quite different in the rate of vibration from the rest of the solidity. On the other side there is a vapor which is my atmosphere, but there is also something that I don't know about; and that moment when there is a great activity within me that is reaching out much further than where I usually live. And I'm constantly in this state of the three phases between them,dividing energy going to one or the other or the other. And it doesn't matter where I am, I always remain within the framework of being a personality.

It is useful to see it, and to see the flexibility of oneself; and to be grateful for that. How to use it further again is a question. There is different rates of vibration in which densities represented by each of the three phases should go over into a different range of densities. The do, re, mi is solid, liquid and vapor. There is a change possible to go over into magnetism and electronic theories and changes of life force.

Carolyn : I was wondering if -- if it -- a couple of times I tried to carry it ~~through~~ further and Work from that kind of a place, and that seemed like a good possibility.

MR. NYLAND: Ya. That's right. The lighter you can be the better it is, although you still have to know what exactly to do in the state of lightness. You know it is not natural, it goes over immediately into something else. There is after these three phases of matter for one's self, the possibility of less matter or non-matter. But you can only reach it by means of a step. So if you Work, it's right and it is useful for that.

The do re me -- the mi state is a vaporous state of one's self, the atmosphere of one's self. It has a lightness which can at that time condense either in the form of liquid or solid. But also can go over into existence, sometimes I call it, totally a force-field. It can lose the quality of the matter which we are familiar with and which we call our phenomena, into a quality which we call a noumena, which is not at all like our density or the density we are familiar with. Try to notice tonality. See the different overtones, what they mean. Strike a note. Listen to the overtones. Block the original. Then you live in the overtones.

All right Carolyn? You see what I mean?

Heather Savory : Mr. Nyland

MR. NYLAND: Ya.

Heather : I am interested in how the pottery ---

MR. NYLAND: In what?

Heather : Interested in the pottery task with the clock.

MR. NYLAND: Oh, are you?

Heather: Yes.

MR. NYLAND: Ya. I was away this morning and I couldn't give the clock. I thought of that last night when I mentioned it. I said "well, it has to be done after lunch." Huh --- would you like the clock?

Heather : I'm not in pottery --- I just ---

MR. NYLAND: Oh, you think that the clock can only be used by the pottery?

Heather: I thought of that today. A couple of times I looked at the clock, and I thought about how far ---

MR. NYLAND: Where --- where are you now? Where could we put a clock for you?

Heather : I don't know.

MR. NYLAND: Well, I could rent the clock out for --- Who would like the clock now? A Dollar a day. It's the pottery first. Where is Jerry? Jerry, you want to have the clock?

Jerry/Bruce For half a day now - its half - fifty cents?

MR. NYLAND: Ya. Half a day. Hope you don't have to pay it all because I suggested it. Now if someone else wants it, they suggest it, and they have to pay for it. Would you like the clock? You can get it this afternoon.

Jerry : Thank you. I'll try.

MR. NYLAND: OK .

Heather : Can I ask how Pottery was, anyway?

MR. NYLAND: You can invite guests --- can't you?

Jerry : Sure .

MR. NYLAND: Sure --- like machinery ---

Heather : I don't want to see the clock. I just want to know how it went. You know, if people had more of a feeling in pottery of working together...

MR. NYLAND: Well, that's all right --- when we use the clock, but we wanted to use it not for working together. We want to use it for waking up.

Heather : Yea -- I meant work on ourselves.

MR. NYLAND: Ya. I think maybe you don't need a clock.

Heather : I need a clock, or something.

MR. NYLAND: Well, can someone give you a poke in the ribs every hour? When you want to beat the dog, you can always find a stick.

Now, are there any other questions? Not that I have to bother you, but, for the sense of communication, for the sense of understanding each other to try what you can do in that way for other people. Because you know if you indicate that you are Working, that you make attempts, such a statement is contagious. It belongs to the atmosphere I talked about a little while ago. When your words come out of your mouth, you create by means of that an atmosphere. It is carried by the tonality of the air in the form of sinus curves. It reaches people; they listen to it; they can take it in. That is your influence on others, or at least the effect you have on someone.

When you talk about Work, it is like a contagious germ that you put out on the air waves. And you hope that that might be received by someone who's open for it. In that way it is a two-fold purpose. First, for yourself, to be able to say something about Work which may be difficult in formulation, but which will help you in the crystallization of the words you use -- the way you formulate, may give you much more solidity of surety about truth for yourself.

It's always the difficulty that many things stay in your mind and in

your feeling -- you don't want to express them -- they become very weak and very hazy. And when it actually comes to digesting them, you have lost it. But when you try to formulate in meetings, or in conducting a group, or in answering tapes, or in your smaller groups, you start to crystallize out something in the sense of this formulation of words. And that produces in you a different state.

First you have made something. In the second place that what you have made is out of you -- you can even look at it. You can also remember it. You can write it down. This is the influence it has on you. The influence on others is exactly the reverse of what takes place in you. You have a feeling or a thought -- you want to formulate. It comes out as words. The receiver takes the words. It becomes interested in the formulation. It extracts from the words what is the principle, and the principle produces feelings and thoughts.

That is the effect, I say it is it is that kind of influence that you have to consider if you are in a group, if you can. It is helpful. It is communication. The wish to give others what you feel is important. It is a desire to some extent even to share what you feel could be of use. To some extent even it can be argued that when you don't do it, or when you don't make an attempt, you are a little bit selfish. Not in the real sense, because you are not taking it away directly from someone else. But you do indirectly.

← So ... .

Jean Huntington

~~Peter~~ : Mr. Nyland?

MR. NYLAND : Ya-- ~~Peter?~~ Jean?

Jim Huntington were saying
~~Peter~~ : What you ~~said~~ earlier ... I have a question very similar to _____(Ann's). When you talked about the wish running out and, not listening to the "should" ... My question is really what happens ... what happens at that point? Is there a way in which a person can uncover magnetic center so ... he's not so ...

OK
MR. NYLAND: No, No. I think the "should" comes from that what you think of "ought" is very similar to the "should." But then, when you become convinced that it should be done, you have to be much more. That is, OK in the first place, the material for that what you are trying to determine, and also the ability to do it. And so when the "should" has something to do with a concept that is still unattainable, you don't have the material for it. And when it comes to the capacity, one is not able even to contain it within the brain when it is too much filled up with a lot of other -- let's call it unconscious thoughts. The "should" is not right because I have no means of determining what really should be.

But I can say I wish I ought to be able that I could. If that's the case, then I leave it open that perhaps I am not ready -- I cannot read it - I cannot reach it as yet, but at least I will make an attempt. I wish I could go to Philadelphia. I can stop half way at Trenton. But when I say " I should," I expect to go to Philadelphia. "Should" is so many times used in the sense that I ought to be able, and the "ought to be able" is based on an assumption. I think it is good every once in a while to live in accordance with it.

It is good also to live sometimes in imagination, as long as the imagination is not connected with the necessity for becoming a reality.

I use these words. I only make a reality out of that what is imaginary when I give it a chance to be bombarded by that which is real. Only by means of Work can I change an imagination into the actuality of a realization. Whenever anything remains imaginary I can hope until doomsday that it will exist. But it will not exist until it can become actual by certain forms of building blocks which I have to make. So you see, that is the change which we see. That what "should", if I know how it can be. If I don't know how, it remains in space.

You see ~~how it is~~ that's how?

~~Peter~~ Jim : Ya, I understand

MR. NYLAND: Is that it?

~~Peter~~ Jim : Yea

MR. NYLAND: And so, will you try to think what we -----

(tape runs off)

END TAPE

Transcribed by C. M. GORDON

Typed by Melvina Ewing